

**IS IT WAR?**—Continued from  
 But what these statements that wars hardly ever break cordance with intentions, and tainly never develop accord. These statements take for man, especially Commun: rational animal. And he is more dangerous, at the m to delude ourselves that e lin will be decided by r culated considerations. to-power, may swamp r flash of a second. God rulers have ever exhibit Hubris, arrogance bred b of power, the Russians at the moment.

The Russian threat to c air-corridors along which B can planes are flying in the from starvation 2,500,000 —is that an act of coldly c ls the deliberate attempt to men, women, and babies th men—or of men whose c

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# THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE. CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

OCTOBER 7, 1948

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

**AND COMMENTS.**

closing service of the great the sermon was preached by the Archbishop of York. His Grace in a strikingly realistic pronouncement gave the assembled bishops and congregation the challenge times. Even more clearly John's day, to-day is for an Church "a time of crisis." as Dr. Garbett said, a note of we must no longer go on that there is plenty of time to accomplish the task our as set before His Church. ple, said the Archbishop, who claim to be Christian were listen to and to welcome "A God spoken with authority" looking with expectation for age to mankind the bishops able to give in this time of out God might withhold from ch "a new word," and compel rn back to "old truths" which taken too easily for granted neglected. It was in the essen- of the Christian faith that the only complete answer to ty for light and deliverance, religious revival had been due uncompromising preaching of rist as Lord and Saviour . . . supernatural Christ had the o save." ood that from Lambeth should orth this challenge — "Back st, the Crucified, Risen and ed Lord and Saviour" for in e is salvation in all its fullness ound. only way of Revival is by a p of the Saviour whose glori- omise must hold true. "If I be p I will draw all men to me."

dark clouds of war are over- the world. In spite of the comradeship evinced during the great and evil war of 1939-46, the allied countries are not breathing out peace one to another, but the Russian Bear is

keeping the western world on tenter- hooks, because of its insane desire for dominion and domination. The position is not promising, in spite of UNO and its ideals and hopes. And yet the possibility of another war is so awful to contemplate that there seems to be a general impression abroad that Russia is bluffing. Some few days ago there appeared a startling statement on the part of a high-ranked Russian officer to the effect that America had her programme of action fully drawn up, and that certain Russian cities were to experience the full force of the atomic bomb, once a war was started. Such a catastrophe, if really expected of America, may well cause the Russian leaders to "take another think!" Meanwhile the condition of the world is such as to demand increasing prayer from all men and women of goodwill for a just and lasting peace.

Elizabeth, the beloved Princess and Heir-presumptive to the Throne of our Empire, is giving a fine lead to the Empire's youth. Quite recently at a Church of England Youth Carnival reception at Lambeth Palace, to meet the bishops attending the Conference, the Royal Princess gave an address of singular force in the course of which she said that among the worst enemies of the Christian Church were apathy, misunderstanding, and diffidence. There was apathy towards religion because it was so much easier to live from day to day without facing the serious problems of our existence. Misunderstanding of what the Church stood for was due to ignorance which the Church itself and the youth organizations did all in their power to overcome. But the third enemy, diffidence, was perhaps the most difficult to meet, since it springs from a deep and in a sense praiseworthy instinct. How often it was that people were put off saying or doing what they really believed to be right by the fear of being laughed at, of being thought a prig, or simply of expressing a deeply felt

emotion. This was where the youth organisations could do a great deal. To be ashamed of the Christian religion wronged both its Founder and His Church. But like so many human weaknesses this was no more than yielding to the fashion of the day. It was a fashion which could be changed; and that, she believed, was where wise leadership would be the deciding factor.

It is a reason for great thankfulness to God that one who may occupy the Throne of the Empire is inspired with such great ideals, and is not ashamed to let her witness to the spiritual ideals of life be clear and strong.

The Russian Orthodox Church at a Conference in Moscow has unequivocally condemned the validity of Anglican orders. This fulmination will not trouble Protestants and Evangelicals one whit, but it will have prolonged repercussions amongst the Anglo-Catholics. When in 1896 the Vatican decisively denied the validity of Anglican orders, the Anglo-Catholics turned to woo the Orthodox Church. And not without some success. After the first Great War, Balkan Synods recognised Anglican orders. But now the Russian Conference sweeps all this away. It declares these previous recognitions were "conditional," it affirms the non-recognition of Anglican Orders is irrevocable till Anglican Doctrine is changed.

Such decisions by an unreformed Church, as the Russian Church is should cause no disquiet. The Russian Church has come to the conclusion (as the Vatican did in 1896), that the Thirty-nine Articles are Protestant in doctrine. In this they agree with the Evangelicals. On the other hand, the Anglo-Catholics have, ever since the publication of Tract 90 at the beginning of the Oxford Movement, attempted to impose a "Catholic" interpretation on the Articles. The upshot is seen to be that they have convinced no one but themselves.

A disquieting disclosure in the Russian report is the reference to a private agreement of the Anglican hierarchy to alter the teaching of the Articles. The Shorter Prayer Book recently issued was an attempt of the Bishops to achieve a unilateral revision of the Liturgy without consultation with the rest of the Church. Now it appears that they contemplate a similar unilateral revision of the doctrine of the church. If the bishops persevere in this view of their office and prerogatives, they will split the Church.

Our notice has been called to an English publication in which the following statement occurs:—

"Fair Play." "Our attention has been drawn even within the past few months, to a number of parishes in which parishioners who have been regular attendants at the Parish Church have felt obliged to give up attendance, for the reason stated. It may be argued that Anglo-Catholic churches generally are happy communities united in their preference for the form of service provided, but that fails to take into account the far greater number of persons who, as the Royal Commission (1906) said "might attend if those services were differently conducted," and who have been literally driven out of the Church by practices condemned in the 39 Articles. In this connection we would also quote the words of the late Lord Chief Justice Cockburn:—

"It is the undoubted right of every inhabitant of every parish in the kingdom, frequenting the parish church, to have the services of the Church performed according to the ritual of the Church, as established by law . . . In these questions of doctrine or ritual the laity are interested, and deeply interested as well as the clergy . . . One of their most sacred and valued rights is infringed when they are driven to abandon their churches by the introduction of a ritual which is not of the Church, and which appears to them to be an advance towards a religion which is not that of the Reformation."

The above statement by the late Chief Justice indicates that the laity have every right to ask and expect that the law of the Church should be respected and that the services should be conducted as provided in the Book of Common Prayer, which even bishops have no dictatorial power to alter. But what do the laity have to suffer from a section of bishops and clergy who ride rough-shod over the members of their church by the use of terms and liturgies that are certainly

not those of the Reformation nor of the Prayer Book and Articles to which the official ministry of the Church of England have promised obedience.

Here is a very recent illustration of this offensive behaviour, coming from one of our church schools which in the past has been conducted in line with a liberal Anglican tradition.

A change of headmastership has recently taken place and a chaplain appointed who is, we are given to understand, responsible to the bishop of the diocese alone. The chaplain is a member of the Brotherhood of the Good Shepherd. In a recent issue of the school journal we find the following report under "Chapel Notes":—

"Each day of the week begins with the offering of the Holy Sacrifice in accordance with the best traditions of the Church. This daily pleading of the sacrifice of Calvary is possible through the sincerity of a loyal band of Altar Servers, and it is to their credit that not once have they failed to be present on their appointed day. An ordinary day's attendance at this daily Eucharist is entirely voluntary, and it is pleasing to record that a small band of the faithful are usually present to assist in the offering of the Holy Sacrifice, and to receive their Divine Lord in His Most Holy Sacrament. On Sundays and Holy Days of Obligation attendance at the Holy Eucharist is obligatory, in accordance with the Prayer Book Calendar. Other daily services are the Evening Prayers, for the Primary School, at 6.30 p.m., and the Office of Compline which is said by the Secondary School at 7.30 p.m. On Saturday and Sunday nights Evensong is sung.

"The boys are encouraged to take an active part in the Chapel as Servers, Choristers, Readers, or as members of the Chapel Council.

"After a long preparation twenty-six of our number received the Sacrament of Confirmation at the hands of the Lord Bishop of Bathurst, on the night of Friday, July 16th. The Confirmation was preceded by a Quiet Day, which was conducted at Bishopcourt. Prior to the Confirmation twenty-two of the boys received forgiveness of their sins in the Sacrament of Confession. This is a healthy sign, and if more Anglican boys made use of the School Chapel, or their Parish Church, for the purpose of regularly and frequently making their Confession, fewer of them would go wrong when they attain to young manhood. . . .

"At the time of writing the total number who have heard Mass in the Chapel this year is 2871 and there have been 1833 Acts of Communion. . . . Our Bishop said Mass for us on the Wednesday in Holy Week."

The Bishops of our Anglican Communion have passed a resolution which states:—

The Book of Common Prayer.

78 (a) The Conference holds that the Book of Common Prayer has been, and is, so strong a bond of unity throughout the whole Anglican Communion that great care must be taken to ensure that revisions of the Book shall be in accordance with the doctrine and accepted liturgical worship of the Anglican Communion.

We wonder if some of them have the hardihood to imagine that the above description of "Catholic faith and practice" is in line with the doctrine and accepted liturgical worship of our Anglican Communion. We suggest that it is more in line with the doctrine and practice the denial of which cost some of our Reformation fathers life itself. Without any doubt the "Sacrifice of the Mass" and "The Sacrament of Confession," so called, are consistent only with those blasphemous fables against which our Church of England has uttered its condemnation in the 39 Articles of Religion.

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Balgowlah is the main district in the Parish of West Manly of which the Rev. W. J. Owens, M.A., is Rector. The new church is situated on a fine site at the corner of Boyle Street and the main Sydney Road and takes the place of the Church Hall in Condamine Street.

Designed by Mr. R. Lindsay Little, A.R.I.B.A. of 321 Pitt Street, Sydney, it has been built by Mr. R. E. Clulow, of Chatswood. The Foundation Stone was laid on March 8th, 1947, but shortage of materials and labour much delayed its completion and it was not until August 7th of this year that it was dedicated for Divine Worship by the Right Rev. Dr. C. V. Pilcher, Bishop Coadjutor of Sydney.

Built with texture bricks externally it is cement-rendered internally, and roofed with metal tiles, as terra cotta were not available. Altogether the appearance is extremely pleasing and in design and construction re-

flects great credit on the Architect, Builder and workmen.

Internally the building is divided by a brick partition, the main portion having seating accommodation for 250 people at the Church Services; the smaller portion has accommodation for some 80 children at the Kindergarten Sunday School and suitable provision for meetings during the week of committees, guilds and study circles.

A fine West window portrays Christ as the Good Shepherd surrounded by children representatives of all nations; the East window (the installation of which has been delayed) will represent Christ feeding the Five Thousand and two smaller windows in the Porch depict the work of the Spirit of God under the emblems of the Sword and the Open Bible, and of the Dove of Peace. All these are Memorial Windows and are fine examples of the work of Mr. P. O. Barnard of the Standard Glass Studios.

In addition to these gifts there have been the following—Communion Rails in Silky Oak, blue carpet and curtains for the Sanctuary, Prayer Desk and Seat, and eighteen pews also in silky oak, chairs, vestry writing table, hymn books and three large flags—the Union Jack and Australian blue ensign for interior display and a St. George's flag for hoisting on the flag-staff on the porch on festivals.

It might be added that the acoustic properties of the building, always a matter of doubt until a building is completed, are excellent, and that the metal tiles are not only attractive in appearance but are not noisy during heavy rain, as some had feared would be the case. It is proposed that a fibrous plaster ceiling will be erected in the future when funds permit, and further add to the acoustic properties of the Church.

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# Aids to Understanding the Bible.

(By the Rev. L. L. Nash.)

All Christians acknowledge the authority of the Bible in some way or another. All branches of the Christian Church look to this written word to establish their claims, and they offer to their people in varying measure the reading of the Bible to foster faith and promote Christian living. Even the Church of Rome has recently received a papal encyclical commending the study of the Scriptures to all the faithful.

The Bible, however, is a complex book. In any theory of how it came to be put into written form, it is contended that it is, at least, a series of 66 books written over a period of roughly a thousand years or more. The complexity of the situation can be gauged from a parallel case, of asking that the literature of England from the time of Alfred the Great be collected and then collated according to some controlling theme.

The Sacred writings therefore of the Christian Church present difficulties to the intelligent and interested reader. In some ways, "the simplicity that is in Christ" must be jealously guarded against complicated theories of salvation. Faith in Christ, peace, joy, hope and love are readily available to those who will turn to God. This knowledge of sins forgiven comes in the first instance, not so much from reading the scriptures as from the fellowship of Christians using these scriptures. In other words, conversion and salvation come to us in the meeting place rather than in the study. That is the significance of the Church.

Having become a Christian, then, we want to grow in grace and in the knowledge of God, and to this end we know we must read the Bible with intelligence and understanding. One of the supreme functions of the pulpit is to help the worshipping congregation understand the word of God which is "quick and powerful and sharper than any two-edged sword, a discernor of the thoughts and intents of the heart"

(Heb. 4:12). Expository preaching, where heat and light are united (John Wesley's saying) will always build up the faith and practice of faithful Christians. But that is not enough. In every congregation, the pulpit and the bible class ought to be leading men and women to get spiritual help from their own reading of the Bible.

From time to time helps to the study of the Bible are issued from the various publishing houses. Just 20 years ago, in 1928, a group of scholars of the Church of England headed by Bishop Gore, produced a commentary which is now generally known as the SPCK commentary, from its publishing house. This large tome was in the main a great disappointment to the ordinary Church member. Bishop Gore had always been a stormy petrel of the Church of England, and the commentary managed by him in his retirement as his last abiding contribution to his Church was designed to supersede the usual one-volume commentary, Dummelow, and to be the Anglican answer to a Free Church Commentary, known as Peake's, which had been issued in 1919.

Both of these commentaries have contributed practically nothing positive to the reading of the Bible in the Church. The SPCK says: "This commentary is written by Anglican scholars who, while holding their faith, are determined to give their critical faculty its full and rightful freedom." The result upon the man in the pew was distention, like the boa-constrictor, and he has not recovered his movement yet; Peake's commentary was equally disappointing in building up the faith of the average Christian. According to its preface it desires "to put before the reader in a simple form, without technicalities, the generally accepted result of biblical criticism, interpretation, history and theology; it is not intended to be homiletic or devotional, but to convey with precision the meaning of the original

writers." It is in interpretation where both these massive works fail. They are books for the scholar rather than the Christian. And when Peake and Gore have dribbled down from the pulpit to the pew the results have been very depressing indeed.

For the average intelligent Christian two aids still stand supreme, Dummelow and the Oxford Helps to the Study of the Bible. But even these need qualification. There has recently been issued by the I. V. Fellowship an effective Bible handbook which will help many, but this also attempts very little interpretation of the Bible for the modern mind and heart.

What every commentary ought to have clearly portrayed right at the beginning is the theological scheme underlying the exposition. The theme of the Bible is Christ. How can we see Christ in all the Scriptures (Luke 24:27) in the welcome light which modern research has uncovered for our interest and edification?

Here are two suggestions for the understanding of the Bible which may be helpful. They are put together as complementary. The first is from Dr. Wheeler Robinson who says that the Bible has seven dominating topics:

- (1) The fulfilment of prophecy.
- (2) The earthly life of Jesus.
- (3) The Crucifixion.
- (4) The Resurrection.
- (5) The exaltation of the Lord.
- (6) The gift of the Spirit.
- (7) The universal judgment of Christ.

• But the Bible must be understood not only in the head, but also with the heart, and the following scheme suggested by the Rev. Howard Guinness in the English Record may also be helpful to tuck in your Bibles. He says, when reading any particular passage, keep a notebook handy for recording the answers to these questions:

- 1. Who are the main characters in this passage?
- 2. What is the main theme?
- 3. Is there anything to learn about?
  - (a) God the Father,
  - (b) God the Son,
  - (c) God the Holy Ghost.
- 4. Is there any?
  - (a) Example to copy.
  - (b) Error to avoid.
  - (c) Command to obey.
  - (d) Promise to claim.
  - (e) Sin to forsake.
- 5. What is my best thought?
- 6. What is my prayer for the day?

No more appropriate text could be used to finish this article than the words of Paul (1 Cor. 14:19): "I had rather speak five words with my understanding than ten thousand words in a tongue." (R.V.)

# PENTATEUCHAL STUDIES.

The Tyndale Fellowship of the I.V.F. has just completed a study week at Tyndale House, Cambridge, on "The Problem of the Pentateuch in the Light of New Knowledge." The leader was Mr. F. F. Bruce, M.A., Head of the Department of Biblical Studies in the University of Sheffield, who is chairman of the I.V.F. Biblical Research Committee. For the first part, the main contributor was Dr. Rudolf Brinker, who has recently published his views on the compilation of the Pentateuch in his book "The Influence of Sanctuaries in Early Israel." Dr. Brinker is Polish by birth, and is now ordained in the Church of England. After outlining the history of Pentateuchal criticism since earliest times, including Rabbinical writings, he examined the Graf-Wellhausen hypothesis, and the chief reasons for rejecting it. His own thesis, which largely follows that of Prof. Edward Robertson of Manchester, is that copies of the Mosaic Torah were taken by various tribes into Palestine and laid up at various shrines, where, during the unsettled period of the Judges, the original Torah (perhaps represented by the Decalogue and the Book of the Covenant) was expanded and interpreted in accordance with local conditions and needs. From Shiloh Samuel sought to set forth Deuteronomy as the Law of the United Kingdom. Dr. Brinker suggests that the Priestly code was the torah of the Sanctuary of Gibeon, whence, through Zadok, it ultimately became the normal law of the Jerusalem Temple. The Pentateuch in its present form Dr. Brinker believes was completely compiled before, or in, the early years of the Monarchy; but all the law codes were essentially Mosaic in origin, and, to some extent, in form. There is, of course, a good deal of pre-Mosaic material as well in the books.

An interesting paper was read by Miss A. E. Guilding, of St. Hugh's, Oxford, based on her article in the April number of the Journal of Theological Studies, pointing out that the Book of the Covenant, Deuteronomy, and the Levitical Law are all expansive commentaries on the Ten Commandments of Ex. 20. This analysis was not so convincing in the case of Leviticus as in the other two, though the general relation is clear enough.

Professor G. Aalders, Professor of Old Testament in the Free University of Amsterdam, flew across from Holland during the week and read a number of papers. His informative account of Pentateuchal criticism since Wellhausen, especially on the Continent, confirmed Dr. Brinker's remark that, just as Great Britain was 30 years behind Europe in accepting the Graf-Wellhausen hypothesis, so it seems to be nearly 30 years behind in rejecting it. Since 1900 many prominent scholars have been dismembering the Documentary Hypothesis from various points of view, and though no theory has yet commanded the same wide adherence as did Wellhausen's in its hey-day, new theories as complete as his are being ventilated, notably in Scandinavia and Italy. Even in this country the Documentary theory is only accepted with considerable reservation, and often for want of a better working hypothesis. Wellhausen's presuppositions are almost completely abandoned, and although many still accept as valid his analysis and dating of the sources of the Pentateuch, in broad outline, there is far less certainty than there was, and there is clearly no sacrosanct finality about the scheme. For example, agreement about the constituent parts of the J-E complex is becoming increasingly less.

Prof. Aalders also thinks that the Pentateuch was completed in its present form in the early years of the Monarchy, though he differs from Dr. Brinker in holding that the law codes were completed in virtually their present form before the entry into Palestine.

We were fortunate in having with us Dr. W. J. Martin, of the Department of Semitic Languages at Liverpool University. He discussed various points bearing on Hebrew words. For example, he does not consider that Deut. 18.1 means that the Priests and the Levites are co-extensive, as many critics hold Deuteronomy to indicate. The phrase "the priests the Levites" means "the Levitical priests" and not, as in Moffat's translation, "the priestly Levites." Further, "The whole tribe of Levi" is not necessarily in opposition with the preceding phrase. In view of the distinction between priests and Levites which follows in verses three to eight, the R. V. margin is no doubt correct in understanding a conjunction "and" between the phrases. The other important phrase "to minister in the name of the Lord his God" need not only refer to priestly functions, as some say.

There was plenty of lively discussion throughout the week. Though study mainly centred on the legal aspects of the Pentateuch, other points were brought forward, such as the impossibility of relegating the composition of Deuteronomy to the age of Josiah, and the possible origin of certain portions of the history, as the Balaam oracles, and the account of "Abram the Hebrew" and his encounter with the kings, in Genesis 14. The date of the Exodus is something of a puzzle, as archeological evidence is incomplete and at present appears to conflict, and biblical modes of reckoning present some difficulties to our understanding. It would seem that a date about 1290 B.C. is the one least free from difficulties (cf F. F. Bruce "The Hittites and the Old Testament" p. 21. but we await more exact information.

During the conference the two annual Tyndale Lectures were given. Prof. Aalders gave the Old Testament Lecture on "The Problem of the Book of Jonah", which he considers to be, not the miraculous element of the book, but the intention of the writer. He pointed out that the two problems are independent and the latter cannot be decided by modern ideas of probability, for even assuming that the story is unhistorical, it is still possible that the writer thought it was historical, and intended his account to be so understood. Prof. Aalders considered the difficulties in supposing that the writer intended either parable or allegory, and noted that the Jews have always accepted the book as history, and not as fiction. Not all Prof. Aalders's arguments were convincing to me, but his whole line of approach was refreshing, and is, in powerful support of the historicity, and intended historicity of Jonah.

Principal Donald Coggan D.D., of the London College of Divinity gave the New Testament Lecture on "The N.T. Basis of Moral Theology." It was straightforward well phrased, and a useful summary of the Evangelical attitude to the matter. He rightly pointed out that the N.T. basis begins with the O.T. law, and in particular with the declaration which stands at the head of the Decalogue "I am the Lord thy God."

DONALD ROBINSON

Cambridge, 11/7/48.

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4. We fully share man's aspiration for fellowship in an ordered society and for freedom of individual achievement, but we assert that no view of man can be satisfactory which confines his interests and hopes to this world and to this life alone; such views belittle man and blind him to the greatness of his destiny.

5. The Conference believes that both the recognition of the responsibility of the individual to God and the development of his personality are gravely imperilled by any claim made either by the State or by any group within the State to control the whole of human life. Personality is developed in community, but the community must be one of free persons. The Christians must therefore judge every social system by its effect on human personality.

22. The Conference calls the Church to think out afresh the Christian gospel of work in terms relevant to modern working conditions, and calls on all Church members to find their incentive to work, not only in security and gain, but chiefly in service and good workmanship, as an offering to the glory of God.

#### Communism.

25. The Conference, while recognising that in many lands there are Communists who are practising Christians, nevertheless declares that Marxian Communism is contrary to Christian faith and practice, for it denies the existence of God, Revelation, and a future life; it treats the individual man as a means and not an end; it encourages class warfare; it regards the moral law not as absolute but as relative to the needs of the State. The Conference holds that while a State must take the precautions it regards as necessary to protect good order and peace from all subversive movements, it is the special duty of the Church to oppose the challenge of the Marxian theory of Communism by sound teaching and the example of a better way, and that the Church, at all times and in all places, should be a fearless witness against political, social, and economic injustice.

26. The Conference believes that Communism is presenting a challenge to Christian people to study and understand its theory and practice, so that they may be well instructed as to which elements in it are in conflict with the Christian view of man and must therefore be resisted, and which elements are a true judgment on the existing social and economic order.

#### The Church of South India.

53. The Conference expresses the hope that, so soon as it may appear to the authorities of the Church of South India to be expedient to take up the matter, such provisions of the Constitution of that Church and such statements contained therein as are known to have given rise either to uncertainty or to grave anxiety in the minds of many, may be reconsidered with a view to their amend-

ment. The Conference would call special attention to the six points specified in the Report of its Committee on Unity.

#### The Anglican Communion and the Church of South India.

54. In the sphere of immediate and practical action, the Conference recommends:

(a) That former Anglicans, clerical or lay, who are now members of the Church of South India, and also Anglicans who hereafter join it, should be accepted and allowed full privileges of ministry and communion in any Church, Province, or Diocese of the Anglican Communion, subject to the regulations of the responsible authorities in the area concerned.

(b) That members, whether clerical or lay, of the Churches of the Anglican Communion, who may go to South India, should not be subject to censure if they join the Church of South India or take work of any kind in it.

(c) That clerical or lay members of the Churches of the Anglican Communion visiting the territory of the Church of South India should not be subject to censure if they accept the hospitality of that Church for the performance of priestly functions or the receiving of Holy Communion, subject to the regulations of the Churches, Provinces, or Dioceses to which they belong.

(d) That ministers of the Church of South India who have not been episcopally ordained should not be regarded as having acquired any new rights or status in relation to the Anglican Communion as a whole solely by reason of the fact that they are ministers of that Church.

(e) In regard to the bishops, presbyters, and deacons consecrated or ordained in the Church of South India at or after the inauguration of that Church, the Conference is unable to make one recommendation agreed to by all. It therefore records the two following views:—

- (1) One view (held by a majority) that such bishops, presbyters, and deacons should be acknowledged as true bishops, presbyters, and deacons in the Church of Christ and should be accepted as such in every part of the Anglican Communion, subject only to such regulations as are normally made in all such cases by the responsible authorities in each area;
- (2) Another view (held by a substantial minority) that it is not yet possible to pass any definite judgment upon the precise status of such bishops, presbyters, and deacons in the Church of Christ or to recommend that they be accepted in the Anglican Communion as bishops, presbyters, or deacons.

The Conference records the fact that no member of the Conference desires to condemn outright or to declare invalid the episcopally consecrated and ordained ministry of the Church of South India. It recognises that there will be differences in the attitude of Churches, Provinces, or Dioceses regarding the status of the bishops, presbyters, and deacons of the Church of South India, but it expresses the unanimous hope that such

differences may never in any part of the Anglican Communion be made a ground for condemnation of action taken by any Church, Province, or Diocese.

(f) That lay communicants who in the Church of South India have received episcopal confirmation should, in Churches of the Anglican Communion, be received as communicants, subject to the approval of responsible authority, but should not thereby acquire any new status or rights in relation to the Anglican Communion as a whole; and

(g) That other recognised communicants of the Church of South India should, in Churches of the Anglican Communion, be subject to the approval of responsible authority and to any such regulations as may locally obtain, be admissible to communion by an exercise of the principle of "economy."

55. The Conference expresses its concurrence with the recommendations contained in the Report of its Committee on Unity with reference to the Nandyal area in South India.

#### Ceylon.

62. The Conference has learned with deep interest of the proposed scheme for Church Union in Ceylon, regards it as being, in many respects, among the most promising of the various schemes of its type in different parts of the world, and expresses the hope that, subject to the assent of the Church of India, Burma, and Ceylon, the projected union may, under the blessing of God, in due course be carried into effect. (Details of this scheme were published in a recent issue of the "Australian Church Record.")



#### A.B.M. RADIO SESSIONS.

#### "THE CALL OF THE PACIFIC."

#### New South Wales:

2CH, Sydney.—Sundays, September 5th and 19th, October 3rd, 17th, 31st: 1.45 to 2 p.m.

2MO, Gunnedah.—Sundays, September 12th and 26th; October 10th, 24th and November 7th: 9 to 9.15 p.m.

2TM, Tamworth.—Tuesdays, September 7th and 21st; October 5th, 19th and November 2nd: 9.35 to 9.50 p.m.

#### Western Australia:

6PR, Perth.—Saturdays, September 11th and 25th; October 9th, 23rd and November 6th: 8 to 8.15 p.m.

#### Tasmania:

2HT.—Sundays, September 12, 26, at 4 to 4.15 p.m.

7EX.—Sundays, September 12, 26, at 2 to 2.15 p.m.

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## PERSONAL.

The Rev. Hugh Gough, Vicar of Islington and Prebendary of St. Paul's, has been appointed Bishop-Suffragan of Barking.

The Rev. A. A. Bennett will be inducted as Rector of St. Matthew's, Botany, on Wednesday, the 13th October.

The Rev. E. Shipley, Rector of St. Stephen's, Bellevue Hill, has resigned.

The Rev. O. Cooper, Rector of St. Martin's, Kensington, has accepted nomination to the Parish of St. Stephen's, Bellevue Hill.

The death took place recently in Brisbane of Mr. Frederic William Taylor, of Tambourine Mountain, fourth son of the late Rev. Canon and Mrs. Robert Taylor, of St. Stephen's, Newtown, N.S.W. He was in his 84th year.

The Rev. L. G. Mannering, Canon of Bristol Cathedral will preach the Synod Sermon in St. Andrew's Cathedral on November 29th and will preach in the Cathedral on the following Sunday morning.

Miss E. Huntley of the Church House staff has donated a fund to establish a T. W. Beckett Memorial Prize for the most improved chorister each year.

As we go to press we learn with great interest that Canon R. B. Robinson, for some 13 years General Secretary of the Sydney Home Mission Society, has been appointed as rector of St. Stephen's, Willoughby, N.S.W. We congratulate the parish upon the parish upon the appointment.

The Rev. Theo. Hayman, of B.C.A., Streaky Bay, South Australia was a special speaker at the Annual Rally of the Society held in the Chapter House on Friday night last.

The Rev. R. H. Noble, at present Manager of Noble College, Masulipatam, India, expects to return shortly to Australia. Mr. Noble was trained at Moore College and at Cambridge University. He has served under C.M.S. in India and also as an Army Chaplain on the Indian Establishment. In World War I he was Mentioned in Despatches.

The Rev. J. Richards, Rector of Robertson, N.S.W., has been appointed to West Wollongong, South Coast.

The Rev. E. J. Davidson, of St. James', Sydney, preached at the Six Hour Day Service especially arranged in St. Andrew's Cathedral on Monday, the 4th October.

The Bishop of Gippsland and Mrs. Blackwood expect to leave London for Melbourne about the middle of October, by the R.M.S. "Orion." The bishop writes: "We had a wonderful experience, meeting so many famous world leaders, such as Karl Barth, Emil Brunner, Reinhold Niebuhr, Professor Doad, Niemoller, and Bishop Bergrav, etc., etc. A grand spirit of unity amid diversity was evidenced there."

## THE WORLD OF BOOKS.

"The Church of Our Fathers," by A. E. Clark (10/6).

This book, which is published by the diocese of Gippsland, tells the hundred-years story of the Church of England in Gippsland. It gives a full account of the early days, when pioneering clergy and the faithful laymen toiled together to lay the foundations of the Church.

The names of many men and women find their place in the Chronicle. To their life and labours—often unpretentious, yet faithful—must be given the credit that the name of Gippsland, which we learn on page 48 was in the early days one not to be envied, to-day stands so high.

This book is a well of many curious facts. For example, we learn on page 202 that Bishop Cranwick's pastoral staff was the first pastoral staff to be made in Sydney.

The book is well produced and fully illustrated. It is a very worthy addition to the histories of the Australian dioceses.

"The Life of the World to Come," by R. J. Campbell (Longmans, 12/6, England).

Canon Campbell believes firmly that human survival of death can be demonstrated scientifically beyond all doubt by psychic research. "If no more than one per cent. of the phenomena and communications said to be due to the actions of discarnate intelligence be genuine, it is enough to establish the case." Yet he acknowledges "the disconcerting fact that the communications effected with most facility are on the lower level of human intercourse. Some are manifestly evil, many deceptive, not a few harmful and degrading."

This book is written for those who believe in spiritualism but who are not Christians. Its aim is to lead them from the belief in a

shadowy survival of death to belief in the full Christian hope of eternal life. The method of the book is to outline the history of the growth of the Christian hope. It begins with the Greek belief in Hades and the Hebrew belief in Sheol, both of which, together with modern spiritualism, have a common feature in the unattractiveness with which the next world is depicted. The author attributes this agreement to common psychic experiences, such as are manifested in modern spiritualism.

In the course of his book, the author says many interesting things. On the other hand he sometimes gives the impression of tackling a subject for which he is not fully equipped; for example, in dealing with the Pseudepigrapha, he too readily follows Dr. Charles' method of slicing up the Testament of the Twelve Patriarchs into Jewish and Christian fragments.

This book should prove of value to a much wider circle than those for whom it is directly intended.—D.B.K.

## RELIGION IN EUROPE.

(Extract from a recent letter from London.)

You will be interested to know that there is a real revival movement going on in Hungary at the present time. This is mainly in the Reformed Church, which is in communion with the Church of Scotland. The dark shadow of communism stretches across everything, and some of the Christian leaders have to take terrible risks. What the resignation of the President reported in the recent newspapers will mean for the Christian Church, I cannot tell, but it is encouraging to know that the Holy Spirit is not bound in His operations, and sometimes under what we would consider most unpropitious circumstances, the work of God goes on. I also hear reports of a real movement of the Spirit in Southern Norway, associated with the preaching of the Scottish evangelist, James Stewart. I met him in Zurich, a few months ago. He is quite a young man, with very little education, but, preaching by interpretation, he gathers huge crowds almost everywhere he goes, and there are reports of huge prayer meetings and many conversions.

Here in England, there are few signs of anything similar. The evangelical interdenominational societies are vigorous, and in some cases, even flourishing, and their number continues to grow. While this is a cause for thanksgiving, I personally am often saddened by the thought that there is not more sign of a spiritual move within the Church . . .



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## The Church in an Age of Crisis.

(Preached by the Archbishop of York at Closing service of the Lambeth Conference.)

"When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh" (St. Luke xxi, 28).

These words are found towards the end of a terrifying description of things which are to come to pass. Nature and man seem to have joined in alliance to bring destruction upon the earth. Earthquakes, famines, pestilence; signs in the sun, moon and stars; the roaring of the sea and the billows cause widespread panic. And the wickedness of man intensifies the confusion; there are wars and rumours of war, nation rising against nation, the outbreak of persecution, the march of armies, the flight of refugees, and the capture and massacre of those who failed to escape. On all sides there is distress, perplexity and fear. And then like a sudden gap in the black thunder clouds revealing the blue sky behind them, there comes the cry; "Look up, lift up your heads; because your redemption draweth nigh."

### An Age of Revolution.

We also are in an age of storm and strife. It has been very truly said that the recent rate of change has been so great that it is an age of revolution. Greater changes, social, political and economic, have taken place in the life span of most of us than in all the previous centuries since the coming of Christ. Two great wars have left part of Europe in ruin, with their people destitute and hopeless. Both in the East and the West millions of terrified refugees have been driven by force or fear from their homes.

The demons of hate and suspicion are at large, and the air is full of rumours of war. And over mankind there hangs the menace of the atomic bomb which with other weapons almost as deadly may finally destroy our civilisation. And the changes in man's spiritual and mental outlook have also been great. He has lost his faith both in God and in himself. Christianity in most countries is now the religion of a minority, and its doctrine and moral teaching are repudiated or neglected.

We are watching the death of the old age, and the new is still in its birth-pangs. The civilisation of which we were so proud and thought so permanent, is now threatened with the

fate which has overwhelmed twenty civilisations which once were strong and flourishing, but now are dying, or are buried already beneath the desert sands of the East or whose melancholy ruins stand on the shores of the Mediterranean. The hearts of millions are fainting for fear from expectation of the dread things which may come upon the earth.

### A Word of God spoken with Authority.

It is natural that in these days of crisis the Church should be challenged if it has any message to give or guidance to offer. It is not only Christians who are asking this. There are many who make no claim to be Christians, but who are now ready to listen to and to welcome a Word of God spoken with authority. For man is made in the image of God and will not permanently be content with an outlook which imprisons him in this life; presently inspired with a divine discontent he will life his eyes from the muck-rake in the hope that he may have some glimpse of that which is eternal.

Many are waiting to see if this great gathering of bishops has any message for mankind in this hour of crisis. I am sure that all of us individually and collectively, both before and during the conference, have been straining our eyes to see if God has any new vision for us, and straining our ears for any new word which He might wish us to hear. We must, however, acknowledge quite frankly that, however great man's need may be, God does not necessarily meet it by a new word or vision.

There have been long periods both in the Jewish and Christian Church when there was no open vision. The Church, like the individual, has often had to pass through the mystical experience of the dark night of the soul. God may feel it right to refuse to give the Church clear vision until it has repented of lukewarmness and blindness; before it is given it may have to pray much more earnestly that the Holy Spirit may "Enable with perpetual light, the dullness of our blinded sight." Or God may withhold from the Church a new word, and thus compel it to turn back again to old truths which have been too easily taken for granted and often been neglected.

### The Central Truth.

It is in the central truth of the Christian faith that there is the only and complete answer to man's cry for light and deliverance. Every religious revival has been due to the direct, uncompromising preaching of Jesus Christ as Lord and Saviour. In an age of wild storm and darkness an ethical system will give no help. Not even the presentation of Jesus as the perfect example of love or as the gentle teacher of the way of sacrifice will help men and women in despair. A timid, sentimental, half-hearted showing forth of Jesus Christ has neither attractive nor saving power. It is the full historic Christian faith that alone can give light, kindle enthusiasm, and conquer the world; and that faith declares that Jesus who was born in a manger, who worked as a carpenter, who often had no roof to shelter Him, who was scorned and rejected of men, who was condemned, tortured and hung as a criminal, is our risen and ascended Lord and Saviour. God of God, Light of Light, Very God of Very God. It is this faith which alone will prevail. It is only the supernatural Christ who has the power to save. Men are looking neither for an organisation nor for a code of rules, but for One who will save and guide them.

To the multitudes who are now like sheep without a shepherd, the Church must call with persistent love and confidence: "Look up, lift up your heads, for the Christ who is your Redemption is near you."

### God, Man, and the Totalitarian State.

It is this doctrine of God in Christ which will bring assurance and hope to a bewildered world. It is a message of reassurance to man dwarfed by the vastness of the universe as revealed by modern science, and degraded by the totalitarian State as a means to its own power. Man feels he is at the mercy of systems he has created and of inventions he has made, but which he is powerless to control. But Christ revealed the greatness and value of man; for He taught that God is the Father as well as the Sovereign and Judge, and as Father He has an equal love and care for all His children. Christ died for all, whatever their race or class. And in the perfect life of Christ we see the height to which God meant man to rise. Christ's revelation of the greatness and value of man is the justification of his claim for freedom, for personal security and other essential human rights. Because man is made in the image of God it is blasphemy to degrade, enslave, or torture him. It is because Christ declared that what was done to the least of men was done unto Him, the eternal Son of God, that the Christian Church brings hope to the despised, to the down-trodden, and the outcast.

But if the revelation of the greatness of man stood by itself it would bring despair rather than hope. For man would see not only what he was meant to be, but he would discover how impossible it is for him to rise from the old self into the new life. If Jesus Christ was only the perfect example or teacher He could not save men nineteen hundred years after His death. It is because He is the eternal Son of God who died on the Cross and rose again that He is powerful to save. In these last years we have learnt to our bitter cost that good intentions and human schemes will not by themselves save man from destruction. It is the living Christ who brings new hope, and power to those overwhelmed with a sense of frustration and despair.

### An Unworldly Church.

But if the Church is to win men to accept the supernatural Christ, its own life must be unworldly and supernatural. It must be clearly distinct and separate from the world. In the early Church there was no possibility of confusion between the Church and the world, the Church went its own way in complete spiritual freedom, and the State by persecution showed its fear and resentment at the existence of a society which had an independent life. The Church survived the fall of Jerusalem and the collapse of the Roman Empire, for it was detached from the world and the State, so did not share their ruin. The modern growth of the power of the State is a threat to the spiritual freedom of the Church whether it is established or disestablished, though an established Church is exposed to special dangers. But worldliness may pervade a Church, however free it may be from the State. There is a great contrast between the Church and the world, and this should be shown in the holy life of the body in which the Spirit of Jesus dwells. The Church must be detached and distinct from the world if it is to give it the light, guidance, and help which it needs.

### Scandal of Divided Christendom.

And the holiness of the Church will be seen in its unity. Only a united Church can hope to stand firm against the united front of Islam, Hinduism, or of an aggressive and atheistic Communism. We see more plainly than our forefathers the scandal and weakness of a divided Christendom. How can we expect the nations to take very seriously the appeal of the Church for international peace and order, when Christians are unable to meet together at the Table of the Lord whom they all serve? Though we cannot yet see the way to visible unity, this is still far off, most earnestly we must continue to pray and work for the day when all Christians are united into One, Holy, Catholic and Apostolic Church.

There is nothing new in the message the Church has to give to-day; it is the old message of Christ as the Saviour both of the individual and of society. It is the old gospel applied afresh to the special circumstances of our time. But as we hear and give that message to-day there are found in it two special notes, the notes of urgency and expectancy.

### The Hour of Crisis.

There is the note of urgency. We must give our message and do our work for Christ and His Church at once, and without delay. All through the Gospels there runs this note of urgency. Repeatedly in the first

chapter of St. Mark the word "straightway" or "immediately" is used as if our Lord was impelled by an inner sense of urgency. The writers of the New Testament are men who are convinced of the need for immediate action, there must be no delay for the night cometh when no man can work. We on the contrary have taken it for granted that we have plenty of time for God's work. We have stressed the importance of caution rather than of boldness, of patience rather than of haste. We have often chosen the policy of undermining the walls of the hostile city rather than attempting to seize it by violence. But now with the discovery and use of the atomic bomb, we live more nearly in the mental atmosphere of the first Christians who expected at any time the end of the world. Within a few years our civilisation may pass away. Now, therefore, is the hour of crisis; before it is too late we must preach the Gospel and bear our witness; now we must repent and call others to repentance before the door of opportunity is shut.

### Hope.

And with this note of urgency, there is also the note of expectancy. The Church waited gladly and hopefully for the return of her Lord: "Maranatha, the Lord is at hand," was a salutation not of dread but of expectant hope. As a Church watchful and expectant we must wait on the Will of the Lord.

It is with this confident expectancy we shall, please God, return to our work in our several dioceses. When we are discouraged by the indifference of a pagan world, and by the slight impression we seem to make on it, we shall hear the call, "Lift up your heads, for your redemption draweth nigh." When some of you return to work which is dangerous, exhausting and depressing, in your darkest hour of anxiety God grant you may hear the promise: "Your redemption draweth nigh." When the Church has to face unpopularity and scorn, with the falling away of many, it will hear the Master speak: "Your redemption draweth nigh." And when the tired body fails, and life draws to a close, then will be heard the trumpet cry, "Look up, lift your heads, for your redemption draweth nigh."

## A LAY SERMON.

### POPULARITY.

Most people like to be popular. They wish to enjoy the good opinion of their companions and fellows. They love to be loved. Since man is a social being, he is happiest when most completely at one with the society around him. "When in Rome, do as Rome does" is a motto which commends itself to commonsense and self-interest. An individual wholly indifferent to public opinion would be either a beast or a god. Desire for popularity is an expression of the herd-instinct, without which society could hardly exist. The wish to stand well in the estimation of others is a strong discouragement to anti-social conduct. Behaviour is determined much more by public opinion than by rulers and legislatures. Many

things which the law does not forbid are rarely done, simply because it is "bad form" to do them. Even more influential than the public opinion of the community at large is that of the particular groups to which we happen to belong. The kind of behaviour which wins approval in one group may be altogether contrary to the traditions of another. This explains the different standards of ethics prevalent among different peoples and even among different sections in the same community. Since in general, and particularly in a democratic society, the way to popularity is also the way to power, the instinct of conformity is reinforced by the strongest motives of ambition.

The pursuit of popularity is natural and the possession of it both pleasurable and profitable. All the more, therefore, do we need to guard against its perils and pitfalls. He who makes popularity the chief aim of his existence is almost certain to lose his own soul. To exalt the bubble reputation above the solid reality of character, is to invite tragedy. Popularity is worth much, but not worth the price sometimes paid for it. The avid popularity hunter cannot afford to entertain strong convictions or stand for lofty principles. Since the moods of the crowd are unstable, he finds that adjustment to these involves him in gross inconsistencies. He who allows himself to be carried hither and thither, according to the temper of whatever company he is in, forfeits that manly independence, which is an essential ingredient in self-respect. His mazy course is all too likely to deviate considerably from the paths of rectitude. One writer goes so far as to say that "of all the scamps that society knows, the traditional good fellow is the most despicable." Anybody who does his duty and sticks to his principles can hardly avoid making enemies, for the world hates those who rise above its mediocre standards even more than it despises those who fall below them. The ominous words of Christ on this subject are charged with profoundest insight. "Woe unto you, when all men speak well of you!"

It follows, therefore, that to say anyone is "popular" may be either a compliment or the very reverse of a compliment. Everything depends on why he is popular, how he won popularity, and the kind of people among whom he is popular. In this matter the judgment of the few may be more reliable than that of the many. The applause of the foolish and the vicious is to be avoided like the plague. The

praise or blame of the multitude is assuredly no index to worth. The "best-seller" is not always the best kind of book. Anyone who seriously endeavours to translate into daily living the principles of truth, honour and virtue, is sure to be opposed and maligned by those whose aims and objects are selfish and mercenary. No sensible person invites martyrdom, but he who adventures on strange paths for righteousness' sake must needs be prepared for it. Since moral courage is about the rarest of the virtues, "Dare to be a Daniel, dare to stand alone" is far from being a popular exhortation; but times do come when a good man must be prepared for unpopularity, unless he is to surrender ideals more precious than life itself. If some are unpopular because of their follies and vices, others are unpopular, because of their fidelities and virtues. Neither popularity nor unpopularity supremely matters. The supreme matter is to maintain our fundamental loyalties, without any excessive regard to the applause or the antagonism of men.—From "The Adelaide Advertiser," 14/8/48.

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## THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, B.A.,  
Bible House, Sydney.

### BALTS.

To-day Australia is opening her doors to immigrants who are being brought from many European lands. Many have been chosen from the displaced people of Europe through the International Refugee Association. It is expected that about 12,000 people will be admitted each year and the number may rise to 20,000. Before these migrants are dispersed to spheres of employment in Australia, they spend a month at a special reception and training centre established by the Commonwealth Department of Immigration at Bonegilla, Victoria. A centre has been established also at Bathurst, in New South Wales. Taking one group of about 700 people it is interesting to learn that 50 spoke good English, 150 had a fair knowledge, and 100 had a slight knowledge of our speech. Of 112 women in the party, about 35 spoke English well. English lessons are given to the migrants, with visual aids and language games. The vocabulary taught is based on about 800 words of Basic English. It has been found that after one month's tuition, even those who knew no English at first, are able to carry on a simple English conversation, over a meal, buy things, ask their way about, and understand much of what is said to them.

### Where Do They Go?

Of the first party, 200 men were employed in fruit harvesting, 180 went to timber and forestry work, 65 to water works construction, 65 to railway construction. Women have been accepted as typists, trainee nurses and hospital workers. They are free after a certain time to move to other forms of employment. The point to be noted is that these are new Australians. To-morrow they will be part of the life of our Commonwealth, influencing our economic life, establishing their homes, contributing something to the moral and spiritual edifice of our community.

The Bible Society in Australia has been privileged to co-operate in moulding the life of these displaced folk, many of whom are Baltic people. The Bible Society has been asked to supply the Scriptures in English, and arrangements have been made to forward periodical supplies of Testaments to the camps. These volumes will be helpful to them in learning English, and they will also bring to the minds of readers the claims of our Christian religion.

It is interesting that every new phase of life to-day makes its claims on the Bible Society. Through the war years we handed New Testaments to servicemen and women. We are supplying New Testaments to young men joining the army to-day. In war-broken lands we are giving the Healing Book. And now to our shores come these new citizens many of whom will say: "This is the Book we need." Back of all this, is the needy world with millions of new readers, and with missionary bodies calling for the Book. We can truly say that never before were so many in need of God, whether they realise it or not, and the Bible Society stands ready and willing to give the Scriptures to such in their own tongue. But it cannot be done without the help of friends. We need help by prayer and gifts.

"For the heart grows rich in giving  
All its wealth is living grain,  
Seeds, which mildew in the garner,  
Scattered, fill with gold, the plain."

## THE RUSSIAN CHURCH CONDEMNS ANGLICAN ORDERS.

The Russian Orthodox Church, at a Conference held at Moscow last July, has pronounced Anglican orders "incapable of recognition" on the ground that "the teaching of faith contained in the Thirty-nine Articles of the Anglican Church differs sharply from the dogmas, teaching of faith and tradition confessed by the Orthodox Church . . . Private expressions of agreement of the Anglican hierarchy to alter the teaching of these "Articles" in the direction of an approval to Orthodoxy cannot serve as a basis for the positive solution of the question." The statement goes on to make clear that the Orthodox Church can enter into communion with the Anglican Church only if the doctrine of the Church of England with regard to the Sacraments, is altered. The statement concludes by condemning the Roman Catholic Church as attempting to bring in the Kingdom of God by political and secular means, describes the World Council of Churches and the Oecumenical Movement as "this worldly"! It disapproves of its meagre doctrinal basis.

## CORRESPONDENCE.

### ANGLO-CATHOLICISM.

(The Editor, "Australian Church Record.")  
Dear Sir,

One of the distinguishing marks of the more extreme type of Anglo-Catholicism is its thorough-going intolerance of those whose beliefs and opinions do not happen to coincide with its own. This intolerance, when publicly expressed, is usually couched in terms of veiled, and sometimes open, insult. I have an illustration of this before me in the form of an article which appeared in the English "Church Times" (the weekly Journal of the Anglo-Catholic party), of June 4th, 1948.

In this article charges of "fanaticism" and "latter-day pharasaism" are levelled against "a Scottish non-Conformist body." (Those who are well acquainted with the usual attitude and outlook of extreme Anglo-Catholicism will derive considerable amusement from the spectacle of "The Church Times" hurling its indignant anathemas against "fanaticism" and "latter-day pharasaism.") The Church of Scotland has probably treated these gratuitous insults with the disdain they merit; but it no doubt regards with considerable amazement its designation as "a Scottish non-Conformist body." For the Church of Scotland is the legally established church in Scotland; and those who dissent from its standards in that country are "non-conformists." These Scottish non-conformists are in similar case to members of the English Free Churches who dissent from the standards of the English Establishment; their existence is "tolerated" by law. In the reign of Queen Anne an act tolerating the episcopal communion was passed; and in the reign of George II several acts dealing with the subject were passed, by which episcopal meeting-places in Scotland had to be registered.

It is for these reasons that the Royal family, when residing in Scotland, worship in the Church of Scotland parish church of Balmoral, in order to "conform" to the standards of the Scottish Establishment. But this is an act of Royal courtesy hardly to be expected of "The Church Times," which has here added ignorance to its customary churlishness.

Yours sincerely,

LINDSAY SCOTT.

The Rectory, Carcoar,  
August 21, 1948.

[The article to which Mr Scott refers is published verbatim in the September issue of the "Church News" of the Diocese of Cairnura.—Ed.]

### NEW MODERATION.

(The Editor, "Australian Church Record.")

Dear Sir,

Two very interesting and welcome matters emerge from reading the report in your contemporary of the Anglo-Catholic Conference held in London last July. The Rev. Ronald Dix is reported to have said that what really matters in Episcopacy is not how far back it goes, but how far up it goes. Bishop Wand of London afterwards corrected this opinion of one of the younger Anglo-Catholics, "with great energy and emphasis" and contended that the historic succession was of importance precisely because it was the guarantee that they were in touch with the source of grace,

The other interesting comment came from Professor Mackinnon who said that the time had come to revise the prevailing attitude towards the Eucharistic fast. Afternoon or evening Eucharist would surely have to come, Canon Mortimer, of Oxford, also criticised "the mediaeval and Roman practice of Communion outside the Eucharist and in the Tractarian eight o'clock early service with its small group of worshippers, hardly ever worshipping as a group, but scattered one by one about the Church, each anxious to be alone and intent on their own personal approach to the Redeemer."

In these two matters, that of Apostolic Succession and the manner of Communion, we surely welcome the attitude of our Anglo-Catholic friends shown by the return of their younger members towards an Anglican and Reformed viewpoint. It is good to note this revision of the older hard and intransigent dogmatism which has been the cause of so much unhappiness in our Anglican Communion. It may well mark the beginning of much better concord between us all.

Yours, etc.,

L. L. NASH.

St. George's Rectory,  
Hobart,  
27/9/48.

### CHAPLAINCY IN CHILE.

(The Editor, "Australian Church Record.")

Dear Sir,

I have received the following letter from the First Secretary of the Australian Legation in Santiago, Chile, Mr. J. S. Cumpston, D.Litt. It may be of interest to some of the clergy among your readers:—

"27th July, 1948.

"Dear Mr. Berger,

"I am enclosing a letter written by the Council of St. Andrew's War Memorial

Church, Santiago, to the Right Rev. Bishop Ivor Evans, London, on 21st June, 1948.

"The object of this letter is to find a Chaplain for Santiago, Chile.

"The Council is having considerable difficulty in locating a suitable Chaplain, and in view of the interest of the Australian Auxiliary of the South American Missionary Society in this country, I feel that the Society might welcome an opportunity to suggest an incumbent for this diocese, particularly as it would afford an incumbent an excellent opportunity to study the work of the Church in South America.

"I am certain that any person coming to the parish would find it full of interest.

"Should you wish to go further into this matter, I shall be pleased to answer any enquiries.

"Yours sincerely,

"J. S. CUMPSTON,

"Charge D'Affaires, A.I."

The letter to Bishop Evans (of Argentina and Eastern South America with that of the Falklands, which together embrace nearly the whole of the South American continent) after explaining that the resignation of the present incumbent had been regretfully accepted, sets out the terms of the contract with the Church Council which his successor would be asked to enter into, as follows:—

(1) A stipend of 10,000 Chilean pesos per month (approximately £50 in Australian currency, E.W.B.) plus fees, and plus a free furnished house (including the minimum amount of linen and cutlery) situated 100 yards from the Church.

(2) First class passage from England to Chile for himself and family.

(3) The term of the contract will be five years (commencing from the date of arrival in Chile), at the end of which a first class passage to England for himself and family will be provided.

MORE HOUSES are needed for the people, the building of which gives employment to large numbers of workers, more playgrounds for the children, better roads in the country are also needed.

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(4) Should the Chaplain wish to terminate the contract before the expiry of three years, the Church will not be liable for his return passages. After three years and before five years, the Church will pay one-half of the passages. In the event of the Church Council terminating the contract, the return passages will be payable in full.

(5) The Chaplain will devote his whole time to the work of the chaplaincy. It is however, felt desirable that this work includes Religious Instruction at the Grange School and such other schools as the Council may decide upon. This instruction will be subject to the approval of the Council and will carry such remuneration with it as may be arranged by the Chaplain with the schools.

(6) As the community is a mixed one and members are from all denominations, a man sympathetic to this fact is important. We also consider that it is essential that the Chaplain should be keen on the Ministry of Preaching.

(7) A married man would seem preferable.

For the information of any applicant, the Church and House are well situated from the point of view of transport.

The stipend is subject to 3½% Chilean Income Tax, plus Super Tax.

(On the figures and rates quoted by the writer, these taxes on the £600 stipend, would amount to about £48—but there is an allowance of £50 for a wife and £50 for each child. E.W.B.). There is a Surcharge of 25% for a bachelor.

If you wish to communicate with us by cable, please do so to "Deloitte—Santiago." Any correspondence can be addressed to "Casilla No. 51, Correo 16 Santiago."

On behalf of the Council, etc.

I take it that in the event of an Australian clergyman being appointed, the conditions as to passages would apply as to and from Australia.

In one of a number of books in my possession, descriptive of South America, Santiago is referred to thus: "Lying in the lush green valley of the River Mopoco, which courses along the edge of the town, it stands between the parallel cordilleras of the Coast Range and the Andes, surrounded by gloriously white peaks. . . . It is quite the leading city of the West Coast, and the fourth largest on the continent—with a population of 600,000—and while it lacks much of the ancient charm of Lima, it has more beauty both in natural situation and artificial embellishment."

I shall be pleased to supply any enquirers with such further information as may be within my knowledge.

Yours faithfully,

E. WALLACE BERGER,

Hon. Secretary, Australian Auxiliary South American Missionary Society,  
2 Gordon St., Toorak, S.E. 2 Vic.  
25th September, 1948.

#### CENSUS RETURNS.

(The Editor, "Australian Church Record.")

Dear Sir,

In your editorial of 23/9/48 you interpret the differences between city and country religious and census returns in a mistaken and unrealistic manner for the following reasons:—

(1) The country Anglicans have none of the opportunities or advantages of city training (such as University, etc.) for clergy, or of centralised organisation as the Free Churches have.

(2) The Anglican system of training clergy and of stipend distribution is very unequitable and unfortunate. Furthermore clergy distribution is almost "laissez faire" in reality. In these circumstances the country dioceses are at a great disadvantage when compared with the metropolitan sees. They are at a greater disadvantage over these matters when compared with the Free Churches' State systems stemming from the city as their training and institutional centre.

(3) As the middle class is the main social strata for Anglican adherents, the metropolitan dioceses have a great advantage over the country dioceses in the gaining of adherents, especially with city expansion at the expense of the country.

(4) A step forward, which could have been made in the past, would be for all the Bishops of the Province to make arrangements either for an interchange of colleges in their students' training, making use of the University, or for an interchangeable acceptance of students being trained.

From these points it is clear that the Anglican communion in the country is at a great disadvantage re gaining adherents than either the Diocese of Sydney or the Free Churches. Therefore, it is, in my opinion, mistaken and unreal to interpret the census differences in the manner you have done. "Ritualism" and "Church Balls" may have something to do with it, but I am firmly convinced that the trouble (in the country and elsewhere) is far bigger and deeper, for which we are all responsible. May God grant us the will to search our Church's organisation as well as our hearts so that the Intentions of His Only Begotten Son may in some way be fulfilled through us.

Yours faithfully,

NEWTOWN. GEOFF. A. HALLIDAY.  
Sept. 25, 1948.

(The Editor, "Australian Church Record.")

Dear Sir,

It is with interest that we read the letter from Mr. F. Langford Smith in your issue of the 9th inst. in connection with the extension and improvement generally of lay-preaching assistance in the parishes. Practically all of this work carried out in the diocese at the present time is through the agency of the Readers' Association, where some 250 or so services are conducted each quarter by diocesan readers in about thirty churches within fifteen parishes.

Mr. Langford Smith makes the complaint that the Diocesan Reader, under the diocesan programme of services is so moved from place to place that "there is no continuity of teaching or personal interest," he makes a plea for a third kind of reader to be created to function much the same as a catechist. As an active diocesan reader for many years I heartily endorse Mr. Langford Smith's object,

but cannot quite agree with the necessity for a third kind of reader, or the charge that the diocesan reader cannot have any personal interest in a particular church, but is "here to-day, gone to-morrow." A study of this present quarter's plan will disclose that many readers are twice a month at a particular church, and many have so been for several years by mutual arrangement between the rector of the parish concerned, the individual reader, and Secretary who arranges the plan. The reader is consistently at this particular church because the rector wants him, and there is indeed a very real personal association with the church and parish and its needs. The writer was until recently for seven years working every Sunday night in the parish of Erskineville under the auspices of the Readers' Association. I would then like to assure Mr. Langford Smith that there is ample scope within the quarterly planning for a reader to be so stationed to be of best assistance for the parish and diocese, and that there is not the least necessity for "a third kind of reader" (which we presume is envisaged as entirely separate from the Readers' Association with its consequent duplication of management and control).

Most church people deprecate the multiplicity of organisations within the church, and this would add yet another.

But to revert to the object of Mr. Langford Smith's letter, that is to improve and extend the lay assistance, it is dear to the heart of most readers to be able to exercise a consistent preaching ministry in some particular part, the chief difficulty against this being that they are seldom asked! The fact that Diocesan Readers, living in most parts of the diocese operate generally only in fifteen parishes, seems to prove this. Diocesan Readers are practically unknown as such in the remaining parishes.

Yours faithfully,

CASTLECRAIG. J. O'CONNOR.  
20-9-48.

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#### MEDITATION.

##### "THY BEAUTIFUL FLOCK."

(By the Rev. W. T. C. Storrs.)

This is an expression in the prophet Jeremiah (xiii 20). We take it out of its context as a suggestion for meditation. St. Peter speaks of the flock of God. Evidently he speaks of the body of Christians in a given place or country as a flock. He urges that the elders be careful to be examples to the flock, and that the attitude of the elders must not be a dominating attitude. Now Paul writes to seven churches. And we may examine them briefly, for the letters to these churches suggest some of those things which make a flock beautiful. Each letter suggests indications of beauty which make a very happy and practical picture of a beautiful flock. We will take them in the order in which they occur in the New Testament. Necessarily it will only be possible to take a glance at each letter.

Romans.—A flock will be beautiful only as it holds a clear and intelligent understanding of Christian Doctrine. The Epistle is largely an exposition of three great Christian doctrines—the doctrine of Sin—all have sinned and come short of the glory of God, even the Virgin, Mary, for she recognised that she had need of a Saviour. She speaks of her Son as My Saviour.

The doctrine of Justification—justified by faith—not by works. Therefore, not by merit, but the gift of God. What is there that we did not receive? Faith, the power to believe is the gift of God. It is among the things received. The doctrine of Sanctification. We are sanctified by the Spirit. The chief instrument in Sanctification is found in the Word of God—cleansed by the Word. The Word is the Word of the Gospel, as revealed in the New Testament. The Beauty of the Flock is largely dependent on the understanding of these great doctrines. It does matter what a man believes.

The Corinthians.—The prominent subject of the first Epistle is the facts on which the Christian Faith is founded. They are declared to be the death of Jesus, followed by His glorious resurrection. These facts are objective facts, not to be treated as symbols. Neither unbelief or philosophy can undermine them. We are to take our stand on these great facts. The flock can only be beautiful as this stand is taken. They are

the powerful agents in the purifying and uplifting of the Church of Jesus Christ.

Galatians.—One could hardly look upon the Church in Galatia as a Beautiful Flock. But the Epistle plainly indicates what that Church lacked, which would make her beautiful. The Church lacked in steadfastness, having begun well, it had degenerated, having accepted the Gospel, as the one Gospel. It had forsaken that Gospel for what was no Gospel. Having begun in Faith, it was looking now for salvation by works. And its enthusiasm had decisively cooled. The enthusiasm which would have expressed itself in a readiness, if it were possible to give their eyes to the Apostle, now was raising the question as to the Apostolate of Paul, and therefore of the sufficiency of his teaching.

Ephesians.—The depths of spiritual experience are before us in this epistle. The standing "in Christ" of the Christian is perfect, but "the State" should correspond, the life should be beautiful. Standing in Christ must be proved by State in Christ. Let us make this Epistle a constant incentive to holiness of living. The prayers it contains should be a pattern to us of what we should be seeking in our prayers.

Philippians.—The key verse is "to me to live is Christ." Christ, only Christ be honoured, loved, exalted. Our thoughts are to be occupied with the things that are pure, honourable, true and all others avoided. Only so can the flock be a beautiful flock. There is one thing which stands out in this Epistle as making for the beauty of the flock. Fellowship in the Gospel. This refers not to the fellowship of enjoying Christian communion, but to help in spreading the Gospel. The Philippian Church was a missionary hearted Church. It had its own missionary, the Apostle Paul himself. He rejoices in the fact of their fellowship with him in his personal needs as a missionary of Christ.

Colossians.—The state of the Church in Colosse distressed the Apostle. The Church was occupied with the outward, forgetful of the inward and spiritual. It was taken up with abstinence, with asceticism, with the observance of days and months. It was occupied with a mysticism which was not wholesome. It led to neglect of Christ and the exaltation of angels or saints. The Beautiful Flock will be occupied with Grace, the Grace of our Lord Jesus who for our sakes became poor that we might be rich.

Finally Thessalonians.—A Beautiful Flock will never be forgetful of the Blessed Hope, the glorious appearing of the Great God and our Saviour Jesus Christ. That subject will not be avoided by such a flock. It will find in it the source of comfort amid the tribulation, difficulties and disappointments of our Christian life. How many avoid all thought and conversation on this great subject. The subject is considered to be one for cranks. Think upon His First Coming, but leave His Second Coming alone! Yet the First is said to be concerned with Sin and the Second with Salvation. Pray that your heart may never cease to cry, Come, Lord Jesus, come quickly.

Would Paul have to say of us "I praise you not." Each one of us must be contributing to the beauty of the Flock. Are we doing it? Are we contributing Faith, Love and Service?

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"The Covenant Idea in New England Theology," 1620-1847. By Dr. Peter Y. DeJong. 22/6.

"The New Bible Handbook." Inter-Varsity Fellowship. Edited by Rev. G. T. Manley, 16/6.

"One Hundred Texts." Questions and Notes. A manual of Theology, by Canon T. C. Hammond. 18/3.

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#### "A GARDEN IS A LOVELY THING"

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Mrs. Thring's Garden has a grand display of azaleas, orchids and other beautiful flowers and shrubs. The grounds will be open from 2.30 p.m., and afternoon tea will be served.

ADMISSION, including Afternoon Tea, will be 2/-

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Take train to Wahroonga Station. Cleveland Street is only a few minutes' walk from the station.

(Canon) R. B. ROBINSON, Sec., Home Mission Society.

(Deaconess) D. G. BAKER, Sec. Ladies' Home Mission Union.

## CALL TO YOUTH.

## YOUTH WEEK.

The National Youth Association Youth Week, designed to awaken the interest of the Public in the Work of Voluntary Youth Organisations, concluded with a Youth March and Festival at the Sydney Sports Ground on September 25th, and a Harbour Cruise on the same evening.

The Festival was attended by about 2000 young people, representing many organisations. The march past was most impressive, the various banners and uniforms making it very colourful.

Included in the programme were displays by the Girl Guides and Boy Scouts, field games and physical displays, model aircraft display, gymnastics, folk dancing, basketball.

The Anglican Youth Organisations joined together to present a pageant depicting the influence of the church on industry, education, missions, and finally the present Youth Movements of our Church and their varied activities; the pageant culminated with a grouping of all scenes round the banners of the various organisations, with the Oslo Sign of the World Conference of Christian Youth in the centre—the groups moved off the ground as the Hallelujah Chorus was recorded over the amplifiers.

We are also pleased to note that in the massed tunnel ball games, Church of England Fellowship, Diocese of Sydney, secured first place, and the Girls' Friendly Society, second place.

The festival concluded with a tableau of United Nations.

## CHAPLAINCY FOR YOUTH.

## Six-Hour Week-end.

The Chaplaincy for Youth organised an evangelistic house party at the Youth Leaders Training Centre, "Rathane" over Six-Hour week-end, and thirty-five people from all walks of life attended.

Amongst those present were men from the C.E.N.E.F. Hostel, the Church of England Young Men's Hostel at Petersham, and also several girls from St. Andrew's Women's Hostel.

The Rev. G. R. Delbridge was Chaplain at the C.E.B.S. camp at Menangle Park, when approximately 200 boys were under canvas. Mr. L. G. Parke, the Chief Commissioner for C.E.B.S. acted as Camp Commandant.

The staff youth worker led the Campsie Fellowship houseparty at "Chaldercot."

## Leaders' Training Course.

Owing to the inclemency of the weather on Thursday, 23rd September, the Social Evening which was to have been held on the roof of the Youth Centre to culminate the Leaders' Training Course had to be held in the Auditorium.

This in no way dampened the spirits of the young people who attended, and the evening was spent in playing games, chorus singing, and a final message was given by the Chaplain for Youth to the members of the course. Many have expressed appreciation for the help received through the course.

## Youth Week-end, Nowra.

The Rector and young people of Nowra recently arranged a special youth week-end, with a youth service at 11 a.m., fellowship tea and evening service on the Sunday.

On Monday night Rev. G. R. Delbridge spoke to a united Youth rally, and showed films and colour slides on the Oslo World Conference of Christian Youth.

## Parents' Night.

The young people of Kangaroo Valley on Tuesday, 14th September, held a fellowship evening to which they invited their parents. After a programme demonstrating some of the activities of the Fellowship, the Rev. G. Simmons introduced the Chaplain for Youth, and showed films and spoke to those present. It is encouraging to see the growth of the Youth work in Kangaroo Valley.

## Youth Week, Gladesville.

The Church of England Youth Department and the Church Missionary Society in co-operation with the Rector and his assistant, Rev. G. Tooth, are conducting a Youth Week at Christ Church, Gladesville from Friday, 15th, to Sunday, 24th October.

The week is to be commenced with a young people's squash followed by special young people's services and meetings throughout the week. Quite extensive use is being made of films, and young people are themselves doing a large portion of the speaking. There is to be a Youth Forum, and a session on Wednesday, 20th, "And Now We're Christians," when three young people will tell of what it means to them to be Christians.

The C.M.S. Missionary Film "Indian Village" will be screened on Thursday, 21st. On Friday, 22nd, Mr. Dudley Foord, a trainee teacher, will be speaking.

A special Youth Service has been arranged for the final Sunday when the subject of the address will be "The Unanswerable Question," which will be given by Rev. G. R. Delbridge.

## Food Parcels.

News has come to hand from Europe that some of the food parcels that have been sent to young people in Germany and other war-stricken countries have been received. They express their thanks to those who have generously given to them in their great need.

Any young people who are anxious to send a parcel could contact the Youth Department, for names and addresses.

## Proper Psalms and Lessons

## October 10. 20th Sunday after Trinity.

M.: Ezek ii; Luke xiii, or 1 Pet. iii 8-iv 6. Psalms 114, 115.

E.: Ezek. iii 4-21 or xiii 1-16; John xv or 1 John iii. Psalms 124, 125, 126, 127.

## October 17. 21st Sunday after Trinity (Eve of St. Luke).

M.: Ezek. xiv; Luke xiv 1-24 or 1 Pet. iv 7-v 11. Psalms 116, 117.

E.: Ezek. xviii 1-4, 19 to end or xxxiii 1-20 or Isaiah lv; John xvi or 1 John iv or Luke i 1-4. Psalms 128, 129, 130, 131.

## October 24. 22nd Sunday after Trinity.

M.: Ezek. xxxiv. 1-16; Luke xiv 25-xv 10 or 2 Pet. ii. Psalm 118.

E.: Ezek. xxxiv 17 or xxxvii 15; John xvii or 1 John v. Psalms 132, 133, 134.

## THE 1948 ANNUAL MEETING

OF THE

## CHURCH MISSIONARY SOCIETY (N.S.W. BRANCH)

will be held in the ASSEMBLY HALL, MARGARET STREET, SYDNEY,

on FRIDAY, 5th NOVEMBER, at 7.45 p.m.

The Most Reverend the Primate, President of C.M.S. of Australia and Tasmania, will give his first public address, after his return from Lambeth and Amsterdam, at the C.M.S. Annual Meeting.

The Rev. G. A. Pearson, B.A., from Tanganyika, will also speak.

## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Sydney.

The Archbishop broadcast over the B.B.C.

I wish you could have been present in Canterbury Cathedral on the afternoon of July 1st, when the Archbishop of Canterbury, at whose personal invitation the Lambeth Conference had again been summoned, welcomed us from the Chair of St. Augustine; 326 Bishops had been able to gather from all parts of the world—the largest number ever to have assembled in England.

From the Dioceses in the Pacific, 18 Bishops from Australia, six from New Zealand, as well as the Bishops of Honolulu, Labuan, Melanesia, New Guinea, Polynesia and Singapore were able to be present. As the Queen remarked when the Bishops were received by their Majesties at Buckingham Palace: "Those who have had the greatest distance to travel seem to be present in the largest numbers."

During the week before the Conference a meeting of these Bishops of the Dioceses in the Pacific had been held. Many common problems and decisions as to united action were able to be discussed and formulated.

Attention has frequently been drawn to the fact that the resolutions of successive Lambeth Conferences have no binding authority or legislative power, although they naturally carry great moral weight among those who are members of the Anglican Church, or who look to it for guidance. In reading the Report it should also be remembered that the Conference itself is only responsible for the Encyclical letter and the Resolutions. The Reports of the Committees represent the mind of the majority of the Committee who drew them up and not of the Conference as a whole.

## C.M.S. QUIET AFTERNOON

2.30 - 4.00 p.m.

## FOR THANKSGIVING, PRAYER AND FELLOWSHIP

St. Clement's, Mosman: Saturday October 9

St. John's, Sutherland:

Saturday, November 27

The varied conditions of life in the world to-day was illustrated by the pessimistic outlook in Europe and the optimism and sense of liberty for democracy and progress in Asia where half of the population of the world lives.

What had the Conference to say about modern warfare? It re-affirmed a previous resolution that war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ and that it is the duty of Governments to work for the general reduction and control of armaments of every kind and for their final elimination. But, until such time as this is achieved, it recognises the necessity for a nation to maintain and use its military strength in self-defence and to uphold fundamental human rights.

With regard to South India, the Conference recommended that former Anglicans who are now members of the United Church of South India should be accepted and allowed full privileges of ministry and communion in any Church of the Anglican Communion. A majority of members of the Conference also agreed that the Bishops, Presbyters and Deacons of the United Church should be acknowledged as Bishops, Presbyters and Deacons, and accepted as such in every part of the Anglican Communion, although a substantial minority of the Conference felt it was not yet possible to pass any definite judgment upon their precise status.

What had the Conference to say about Marriage and Divorce? It affirmed again that marriage always entails a life-long union, and the re-marriage of one whose former partner is still living may not be celebrated according to the rites of the Church, unless it has been established that no marriage bond, as recognised by the Church, exists. At the same time, the importance of regular and systematic instruction in preparation for marriage was emphasised, and the valuable work being done by Marriage Guidance Councils, which uphold the Christian standard of marriage, was recognised. The Conference also earnestly implored those whose marriage, perhaps through no fault of their own, is unhappy, to remain steadfastly faithful to their marriage vows.

The Encyclical letter, which is to be read in all Anglican Churches on October 10th, is a summons to re-dedication and to a greater realisation of our membership of the Church Militant. Every religious revival, as the Archbishop of York emphasised in Westminster Abbey, has been due to the direct, uncompromising preaching of Jesus Christ as Lord and Saviour. The conversion of mankind to Him is the only way whereby evil in the world to-day can be overcome. All members of the Church are summoned to

acknowledge their failure in carrying out, both personally and corporately, their responsibility to make Christ universally known, and are asked humbly to re-dedicate themselves to this task.

## SUMMER SCHOOL.

The C.M.S. (N.S.W.) Summer School this year will be at Thornleigh Conference Centre, 18 miles from Sydney. It will be a very special occasion as it will fall in the C.M.S. (England) Third Jubilee year.

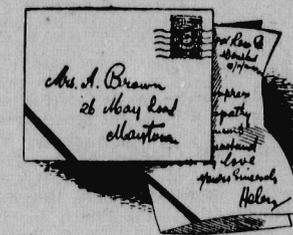
The theme of the school will be, "An Inheritance to Win."

The School will begin on 8th January, and will finish on 15th.

Special provision will be made for business people having to go to town each week day.

## SYDNEY CLERICAL PRAYER UNION.

Owing to the public holiday the next meeting of the Sydney Clerical Prayer Union will be held on 11th October at St. John's, Rockdale, at 11 a.m. The Speaker will be the Rev. Canon F. W. Tugwell.



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The College was founded in 1916 by the late Rev. C. Benson Barnett, one time member of the China Inland Mission, as an interdenominational institution.

Board of Directors: Mr. C. A. White (Chairman), Mr. V. S. Davies (Hon. Treasurer), Mr. A. B. Wilson (Hon. Secretary), Rev. S. M. Bryson, Rev. Lionel B. Fletcher, Rev. T. J. Harper, Rev. Hugh Paton, Messrs. A. J. H. Barnett, D. Campbell, R. H. Gordon, R. J. Henderson, R. D. Rumbold, and M. E. Sykes.

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**Diocese of Grafton.**

The first session of the thirteenth Synod of the Diocese was held in Grafton from 13th to 15th September. Owing to the absence of the Bishop at Lambeth, the Ven. Archdeacon A. E. Warr, Bishop's Commissary, presided. The Synod sermon was preached by the Rev. G. L. Williams, of South West Rocks. The Missionary Hour was taken by the Ven. Archdeacon E. A. North Ash, of the A.B.M.

The report of the Diocesan Finance Commissioner (Rev. Canon Oscar Van) revealed that over £22,000 had been paid or promised and a great deal of new ground remained to be broken. The Rev. A. J. Wagstaff reported on his work as Diocesan Youth Commissioner, and told of many branches of the Church of England Fellowship, C.E.B.S., C.E.Y.M.S., G.F.S., and unaffiliated groups which had commenced work in the diocese. This report was most enthusiastically received. The Diocesan Missionary Secretary (Rev. Cecil Saunders) reported on a most successful year for missions. The quota set for the diocese had been exceeded by over 10%, and while the A.B.M. quota had only fallen short by £14, a record amount was contributed to C.M.S. Mr. Saunders said he attributed this big increase to the very fine deputationists sent to the diocese in recent years by C.M.S.

The Rev. Canon W. Burvill, B.A., of Ballina, was elected to the vacant Chapter Canonry and the Rev. Cecil Saunders, Th.L., of Bangalow, was elected by Synod to the Honorary Canonry.

Mr. B. T. Barnes, one of the Corporate Trustees of the diocese reported progress on the subdivision of the glebe lands in Port Macquarie. The church owns 40 acres in the centre of this important and growing township and the Municipal Council have obliged the Church to subdivide this land for lease or sale. Mr. Barnes said that as far as he was concerned he did not care who bought it. When the sale was authorised he would sell to "calathumpians" if necessary. Members of Synod entered strong pleas against such a policy and the Chancellor suggested that a covenant could be inserted in the lease or terms of sale to prevent the land coming into undesirable hands. The land was most desirable as building blocks, being in the heart of the town, Mr. Kerrigan went on to say, and the church might find it a better proposition to give long leases rather than sell the freehold of the land.

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